# THE BLACK PANTHER

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# HALLELUJAH!

## THE PEOPLE'S REVOLUTIONARY GOSPEL



AS TOLD BY FATHER EARL A. NEIL.

SEE INTERVIEW IN CENTER



*Unable to murder HUEY in 1967, the State has, since then, wasted millions of the People's tax dollars to cover up its crime.*

# THE D.A. WILL TRY AGAIN

## AFTER ANOTHER HUNG JURY, HUEY P. NEWTON WILL BE TRIED AGAIN

Four years of using the tax money of the People of Alameda County, the people of the U.S.; four years of subjecting the people to outright lies; four years of calling juror after juror to listen to a fabricated story has not tired the District Attorney's Office and the local and State government offices of wanting the People to once again accept another insult to their intelligence and theft of their hard-earned wages. The Alameda County District Attorney's office insists that another trial will be held, in the case of Huey P. Newton, for the fourth time, since another jury has been unable to reach a decision. Huey P. Newton must again appear in court on December 15, 1971 for setting the date for the next trial.

It is the County, not the People, who brought this case to trial. It is the State of California, not the People, which has wasted millions of dollars to bring a false conviction against Huey P. Newton and use its machinery to silence Huey P. Newton. Yet, it is the People who must pay the cost, in time and dollars, to justify government whims.

Unable to murder Huey P. Newton back in October of 1967, the State government attempted to justify their murderous attempt and carry out their task by creating a dramatic story, to be upheld by the People.

All along it has been the People who have suffered the brunt of their folly; paid the wages for their sins. It is time the People exert their rightful authority and halt this mockery of the law. If the law is to be upheld, then those of this State responsible for interpreting and enforcing the law must be brought to task: A complete investigation should be made of the District Attorney's Office and personnel, who, at the least, could be charged with perjury, or better, as accomplices to attempted murder; the Alameda County Sheriffs and Oakland Police Force must be investigated for carrying out and participating in the murder attempt and perjury; the system of selecting the grand jury needs challenging, as it is discriminatory, not only on the basis of race and sex, but on the basis of age; and the county jury selection process must be completely overhauled, in favor of one that would allow Blacks, other minorities and poor people to sit on juries in this county.

The inability of the jury to reach a decision once again has revealed one outstanding point: The gross corruption of the California State Judicial Process.

ALL POWER TO THE PEOPLE!

# SUPPORT REVEREND NICHOLS!



## THE MAN WHO CAN'T BE CONTROLLED

In the December 4th issue of this paper, we printed an article, "You Can Be Controlled - Only in America Can a Rizzo Become Mayor". In that article, we described not only the mayoralty election farce that took place in Philadelphia, but also touched upon Francis L. Rizzo's campaign against Reverend Henry Nichols, the pastor of Janes Methodist Church in Germantown (a Philadelphia suburb).

The disgusting situation surrounding this affair, which was to climax with one of Rizzo's most vicious insults to the Black community, began in November of 1967. As many Black Philadelphians can recall, one day that month, Black students peacefully demonstrated en masse at the Board of Education Building, to transform the Philadelphia education system into a meaningful one for Black students. Naturally, the police were out in full force. Rizzo's command of "Get their *black asses*" *set the police upon the* students, brutalizing them at will.

Superintendent of Schools, Mark Shedd, watched the scene from a window, and publicly criticized Rizzo for this inhuman attack upon unarmed youths, and anyone else who happened to get in the way (such as a nun, who was beaten as she tried to protect some of the students). Of course, this hurt the enormous ego of Frank L. Rizzo, then Police Commissioner. Therefore, when Shedd later came out in favor of a Student Bill of Rights, this was just too much. One of Rizzo's "promises", during his mayoralty campaign, was his illegal threat to fire Shedd "within 18 seconds" after he was elected mayor.

Reverend Henry Nichols, a Black minister and member of the School Board, became the center of this dispute, by breaking a 3 - 3 tie vote on whether or not to retain Shedd as Superintendent. Of course this brought down the fiery wrath of out-going mayor Tate (who is controlled by Rizzo). Not too long afterward, it became known that Reverend Nichols was not to be re-appointed to the School Board. He had been removed from the School Board.

The Black community, which strongly supports Reverend Nichols, would not tolerate this state of affairs, and began a vigorous campaign to have the brother re-appointed. In the face of 16,000 names demanding that he be reappointed, Tate-Rizzo said, "No". Subsequently, Tate told him, "You can't be controlled".

Naturally, this outraged the Black community which massed a large demonstration at City Hall. Hundreds of people came out. Since Black people mean nothing and are to be ignored in the thinking of Tate-Rizzo, there has been no favorable response to our demands. Therefore, the Black Ministers Association has called for a boycott of all white businesses in Philadelphia until Reverend Nichols is reapointed. The Pennsylvania Chapter of the Black Panther Party heartily endorses this boycott as it is the urgent desire of the Black community that Reverend Henry Nichols be reappointed.

Tate, as stated above, told Reverend Nichols that he can't be controlled, which is one reason why the Black community wholeheartedly supports Reverend Nichols. Tate-Rizzo and their ilk are rapidly learning that Reverend Nichols is not alone, that he is not the only Black who can't be controlled. They are just beginning to see that the entire Black community is refusing to be controlled. These two, Frank Rizzo and James Tate, have a unique way of uniting the Black community and other oppressed communities against them. United we stand in support of Reverend Nichols and in opposition to Rizzo-Tate's total disregard of our demands.



*Reverend Nichols is not the only one who can't be controlled.*

ALL POWER TO THE PEOPLE
Pennsylvania Chapter
Black Panther Party

# MANY BLACK PEOPLE WILL DIE ON THE WAY

*Medical care is a human right, not a class privilege. Proper health care is necessary in order to survive. We understand that the racist power structure of this country, and in the city of Winston-Salem and Forsyth County, North Carolina, in particular, ignore the need for medical care in the Black community. Since they too know that health care is vital to our survival, they deny this to us, in an attempt to commit Black Genocide (the systematic extermination or killing of our entire people.)*

*The main hospital serving the people of East Winston, and also the Walkertown community, is Reynolds Memorial Hospital. The hospital is located in the Black community of East Winston. Reynolds Memorial Hospital is a $7 million, new medical building, which was completed in 1970. It is one of the best equipped hospitals, not only in North Carolina, but in the Southeastern United States. The new facility replaced the old Katie Biting Hospital, which was on the same site, and had been serving the community since 1937. The old Katie Biting Hospital was poorly equipped and staffed. The new Reynolds Memorial Hospital became a real improvement. While the hospital mainly serves the Black community of Winston-Salem, it also serves part of the white community. The emergency room handles most of the emergencies (accidents, heart attacks, stabbings, shootings) in the Black community of Winston-Salem, and is, therefore, obviously necessary for the people's survival.*

*The Forsyth County Hospital Authority, the governing (dictating) body over Reynolds Memorial Hospital and Forsyth Memorial Hospital, in conspiracy with the Forsyth Health Planning Council, is plotting to phase out RMH (Reynolds Memorial Hospital) into a general hospital, and, close the emergency room. The hospital will become just an "out-patient clinic" and "primary care clinic", if this measure is allowed to be put into effect. This means that the emergency room of RMH will close completely. Therefore, when people in the Black community are in emergency room situations, and in urgent need of immediate medical attention, they will have to go to Forsyth Memorial Hospital on the other side of town, miles away.*

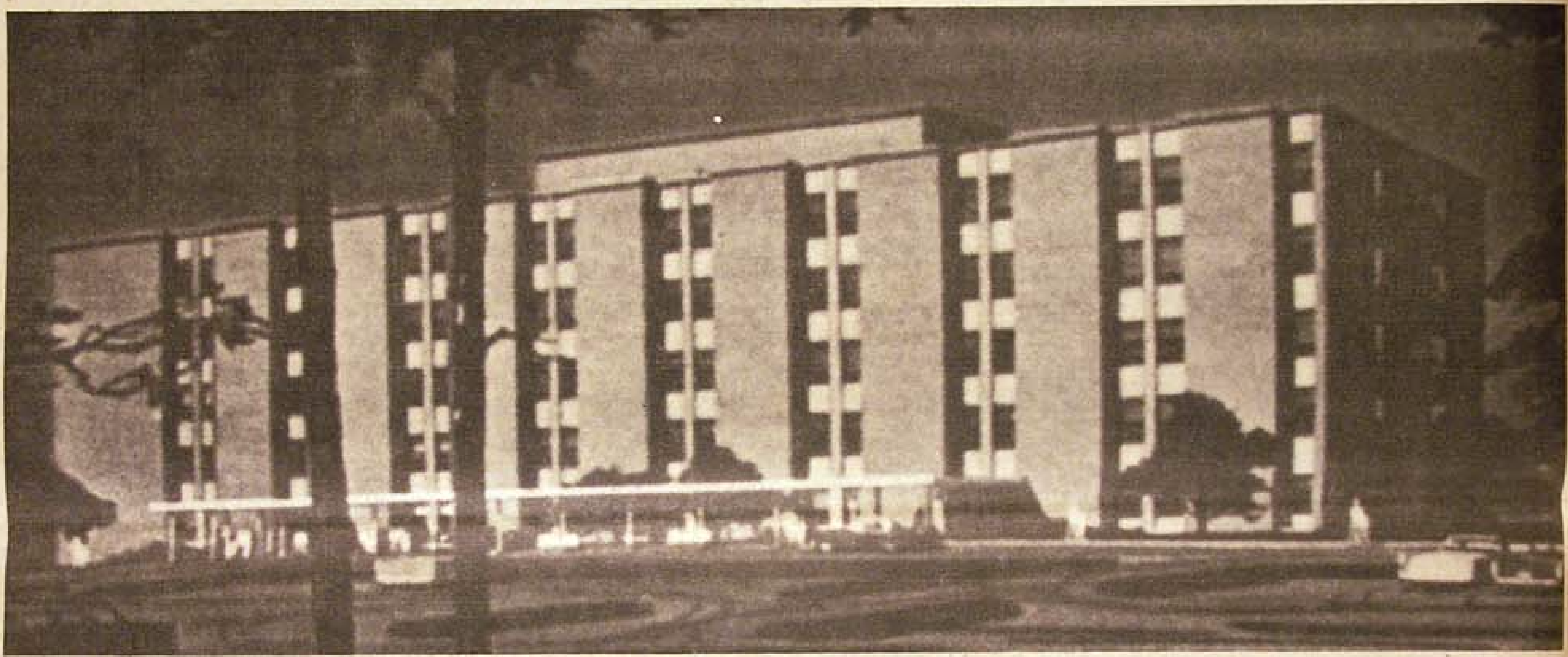
*Many Black people will die on the way past RMH going to Forsyth Memorial. What this amounts to is preplanned, deliberate murder of Black People. If such an emergency patient makes it to RMH, he will have to suffer slow, red tape before being treated. There are many emergencies in the Black community. Conditions dictate this. If a person goes out to Forsyth Memorial emergency room and the attendants say that it is not an emergency, a person will be sent back to RMH on the other side of town.*

*The Task Force for the Improvement of Medical Care in Forsyth County, a subcommittee of the Forsyth Health Planning Council, has already passed the measure. Now, it was to go before the entire Planning Council, on December 15th. Afterwards, it will go before the Forsyth County Hospital Authority for final approval. All the whites on the Task Force voted to phase out the hospital; the three Blacks on the Force voted against it. There are 38 members on the Planning Council, which was to vote on the proposal on December 15th. Ten of these members are Black.*

*The stated reason for closing the hospital is that it is losing money. Poor people are not paying their bills. People cannot pay for something, when they don't have anything. Yet, we must have medical care to survive. Actually, the hospital needs to be expanded, and needs more funds to improve its service.*

*They would take away the medical facilities we have; they are trying to take away our right to live. The Winston-Salem Branch of the Black Panther Party realizes this. We are in the process, therefore, of implementing a People's Free Health Clinic with mobile units, to go throughout the Black community to ultimately prevent people from having to go to the hospital. However, this hospital facility is in our community, and we have the right to use it as we see fit. Only the people can keep Reynolds Memorial Hospital open. WE must protest and resist, or any of us could die on the way to somewhere else.*

*ALL POWER TO THE PEOPLE*
*North Carolina Chapter*
*Black Panther Party*



*North Carolina's racist power structure came up with new schemes when Black people weren't dying fast enough.*

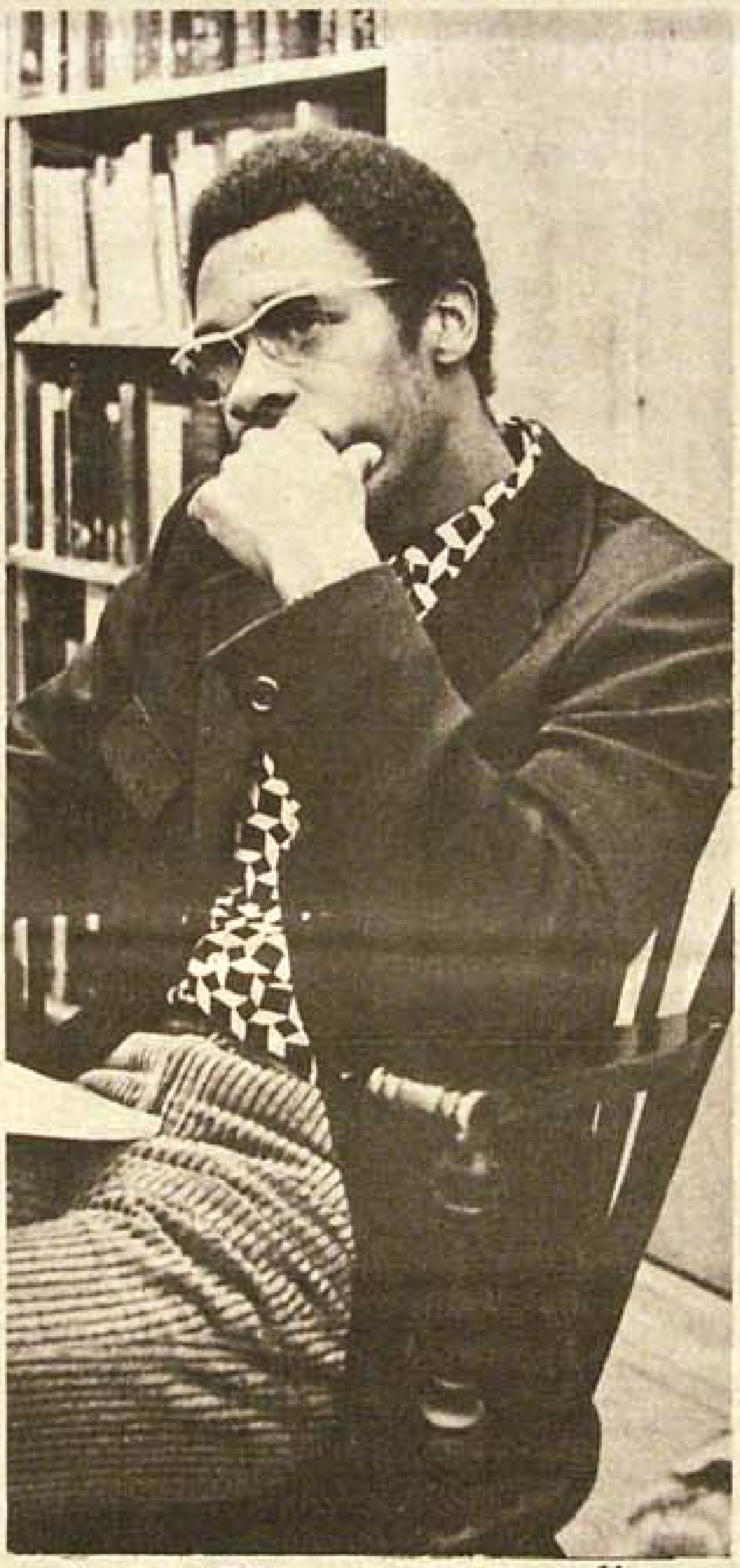
# EIGHT OLD FASCISTS TO JUDGE DAVID

The train of abuses and efforts against the survival of David Hilliard by the State of California continues. Folsom officials have harassed, kicked out and removed visitors from David's lists. They have also held up and censored his mail to and from his family and friends. They have even denied David his legal materials, as well as any reading materials of any sort. Everything has been done to break his spirit, to destroy his manhood.

Folsom officials are now reduced to using the same pitiful tactics used when David was at CMC (California Men's Colony). The tactic is to create an incident (either fabricate or distort one) that can be used to bring more political frame-up charges against him, in order to add more time to his total sentence.

For example, at CMC, a guard (specifically, the "yard captain") harassed David, early each morning, to "cut the grass". When David refused to perform this task or take "orders" from a guard who had no jurisdiction over him, he was promptly brought before CMC's disciplinary board. He was found guilty of insubordination. For this, another year was added to his sentence.

Folsom officials, however, did not even bother to fabricate a credible story. They have created an even more absurd and ridiculous charge. They have had the audacity to charge that David was banging on the ceiling of his cell. David is under six feet tall. The adjustment center cell in which he is constantly contained is nine feet in height. He was supposed to have been tapping out a "secret code" to a neighbor in the cell above him. The banging, or tapping, was supposed to have been in Morse Code (an old system of written symbols or sounds used to designate letters or numbers, developed by a Samuel Morse, around 1840.) When you consider that Black people (as a rule) are seldom taught or given the opportunity to learn Morse Code, or the like, and that a man less than six feet tall has difficulty in reaching, much less tapping out a code on a ceiling nine feet high, you realize how low these fascists must stoop.



*One ex-FBI agent; one ex-police detective; two ex-prison guards; two ex-D.A.'s; one ex-police chief; and one ex-probation supervisor are soon to "decide" whether or not DAVID HILLIARD will be released from prison.*

As a result of this fabricated "infraction" of Folsom's rules. David has been written up for a "115" (felony violation of prison rules) and is due to appear before Folsom's disciplinary board this month.

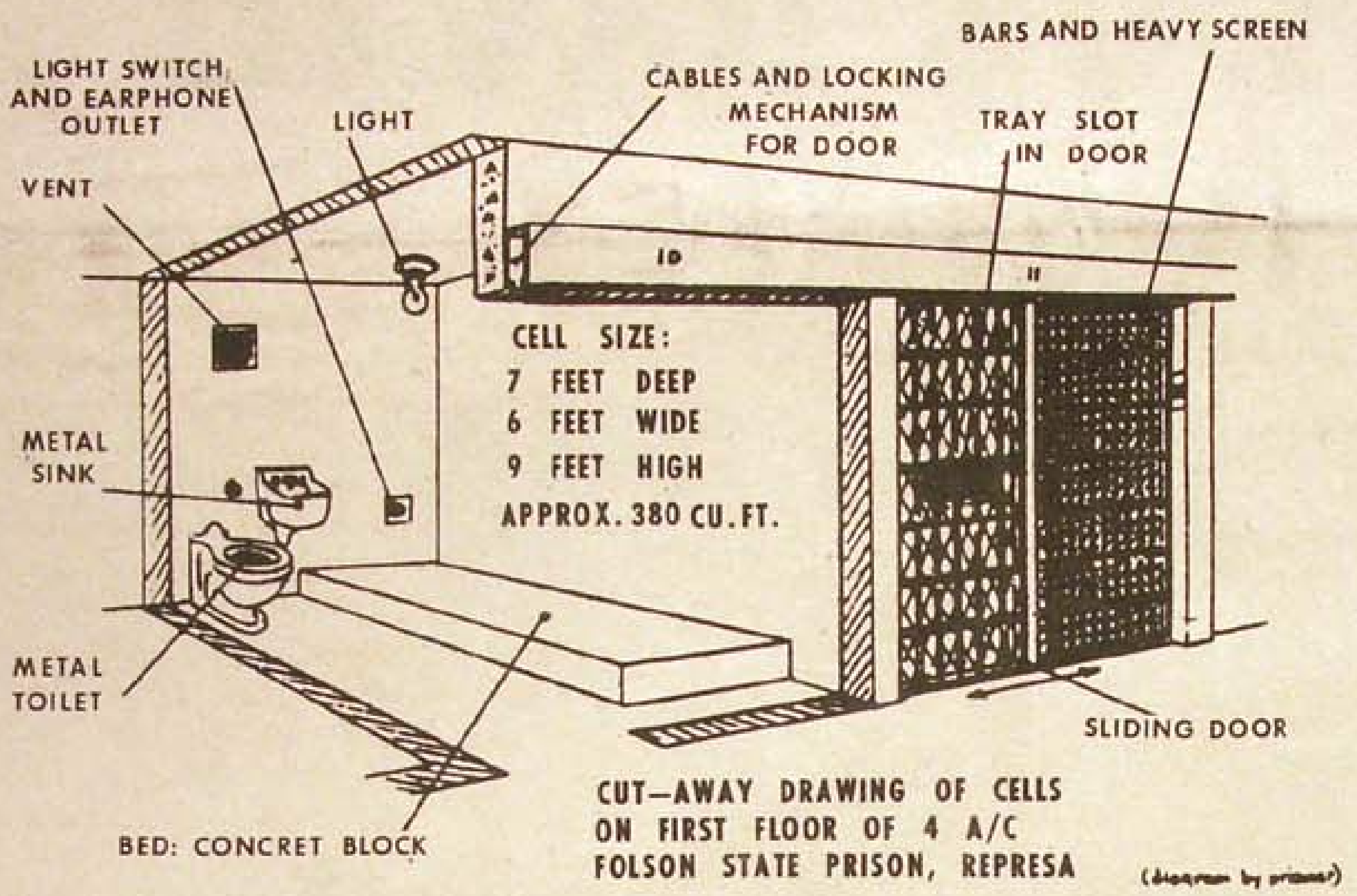
This incident was fabricated just in time for David's first appearance before the California Adult Authority, which is scheduled for December 20th. What exactly is the "Adult Authority"? The Adult Authority (or Parole Board) is the group of eight fascists which determines who gets out of prison, when and under what conditions. In California, this board is divided into two teams, of four each. These two teams travel throughout the State from prison camp to prison camp. They spend about ten minutes considering the case or files of each prisoner brought before them. Based on their value system and a prisoner's file or behavior record in the prison (upon which such "infractions" as David's are recorded and which the prisoner is never allowed to see), a decision is made as to whether a person will be released, paroled or remain incarcerated.

Who are these particular eight fascists? The ringleader and chairman is a man named Kerr, an ex-commander of the Detective Division of the infamous and murderous Los Angeles (California) Police Department. He served the L.A.P.D. for thirty years before coming to the Adult Authority. Other members of the Board are: an ex-FBI agent, Lynum, who, along with J. Edgar Hoover, aided in the U.S. government's repression of the people for over twenty-five years; an ex-correctional officer (meaning prison guard), Hoover, who later moved up to a supervisory position in the training of other guards; a retired police chief, Charles Brown, of Richmond (California), originator of the "shoot-to-kill" tactic for riot duty; ex-Deputy D.A.s, Bowler and Edman, two defenders of the State's domestic murderous, inhuman policies; Lopez, another ex-guard and a man named Gordon, a former probation department supervisor and son of an ex-governor of the Virgin Islands.

At a salary of $25,000 a year each, it is this body of super-fascists which forces their value judgements on the men and women from the prison community. On a racist whim, or for whatever reason, they can and have denied hundreds of prisoners their return to the minimum community, year after year. With a jury

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# EIGHT OLD FASCISTS TO JUDGE DAVID




*FOLSOM ADJUSTMENT CENTER*

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such as this, men like David Hilliard, or, for that matter, the majority of the prison population, stand little or no chance of obtaining parole or release.

Even with these odds in its favor, the brutal and repressive administration at Folsom, wants to guarantee that David is not released. Therefore, they, along with other state agencies and prison camps (such as CMC and Vacaville where David was written up for "violations and infractions" of prison rules), have created a file that will be read "no parole" by the Adult authority.

We must and will continue to struggle for David's release and freedom. We will fight for the release of all political prisoners. We will fight until the People's Authority is the only authority.

*ALL POWER TO THE PEOPLE*




# DEFEND THE RIGHT TO SURVIVE

## CHAIRMAN BOBBY SEALE SPEAKS IN CHICAGO ON DECEMBER 4TH, THE SECOND ANNIVERSARY OF THE ASSASSINATION OF FRED HAMPTON AND MARK CLARK

Well, since Chicago (Chairman Bobby is referring here to the period in which, in Chicago, he was being falsely charged for conspiring to incite riots during the 1968 Chicago Democratic Convention), when I was here last, having gone through Connecticut, I guess the main thing I first want to say is right on, and thank all the Brothers and Sisters, and people, and human beings alike, because it was your pressure, your support that saw to it that we political prisoners were set free. All power to the people, the people! (Audience applauds, shouting All Power to the People! All Power to the People!)

Brothers and sisters, there's a revolutionary movement going on in this country, that the Black community, and other poor, oppressed people in this country are the spearhead of. They are the spearhead of this revolutionary movement. This revolutionary movement is manifested in the human being's desires and needs; it's manifested in the desire to rid this land called Ameri-KKK-a, this land called Ameri-KKK-a, of oppression. This revolution is manifested in our hearts, manifested in our souls, and our minds, one with the oppressed people of the world. It is manifested in such a way that somehow or another a Black Sister and a Black Brother - if we talk about the Servant, Huey P. Newton, or if we talk about Sister Angela Davis, or if we talk about Brother Fred Hampton and Brother Mark Clark, and if we talk about Sister Ericka Huggins, and if we talk about all the people, if we talk about my mama, if we talk about your mama, your father, and your daddy, if we talk about Nat Turner and if we talk about Denmark Vesey and if we talk about Martin Luther King and Malcolm X, and Gabriel Prosser - (Somehow a Black Brother or Sister) can feel what's been going on 400 years, and we can understand what we've got to do now. We see we've got the right to survive as human beings on the face of this earth. (Applause)

Some people, some fascists, many racists and many capitalists, with their capitalistic press, will distort to you what the real objective goals and functions of the people are, and what the real objective goals and functions of the Black Panther Party are all about. They have told you many, many lies and many, many distortions. They have called the Black Panther Party a fraud, and everything. But I'm saying this, we're saying this, the community is saying this, that whenever (based on when the Party started, based on where we stand as a community) a racist, a low-lifed policeman or a jivepolitician comes down and sends down some guns and billy clubs to tear our flesh and to crush our skulls, and I say if we stand up and defend ourselves - No jive, don't be backing up - that's no fraud. (Applause)

That was only one basic survival program, when the Party hit the streets in 1966, and branches and chapters flourished across this country, North, East, West and South. When Party members realized it, community people had already realized it. It wasn't just the Party. We knew we were tired of it, tired of it, and tired of being sick and tired. That's what we were, right? You know it. After 400 years of it. And, it's still going on today, right in our midst, in our back yards, and up and down the streets, and around the corners. Well I think we're going to have to have some unity. You say we must have some

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*"All we're saying is that we have got the right to have the guns to defend our right to pick up that hammer to nail up that wall to get that medical attention."*

# DEFEND THE RIGHT TO SURVIVE

## CHAIRMAN BOBBY SEALE SPEAKS IN CHICAGO ON DECEMBER 4TH, THE SECOND ANNIVERSARY OF THE ASSASSINATION OF FRED HAMPTON AND MARK CLARK

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unity. I'm not here to alienate my mother or my brothers. I'm talking about my sister, I want my sister, the older sisters, to understand what the real program is; so if I am out there, and if other brothers and other sisters are out there, defending the people, I want that sister to say, "Lord, them police is chasing that boy there. Come on in here and hide in here, boy." Unity! (Applause) And he only wants tohide there long enough, long enough to be able to get right back out there and start implementing the basic programs, one more time.

Start talking about being revolutionary and you start talking about relating to the basic, political desires and needs of the people. Well, we don't want to hear all that junk about what politics is: "The basic socio-economic structure and the adverse conditions to which we're subjected...blah...blah..." (Applause) All we're saying is that our definition of politics is one basic thing, that of the basic desires and needs of the people, to survive and exist on the face of this earth like human beings. That's all. That's what we're looking for; and we are going to have to fight for that, and we are going to have to stand up for that. We don't implement this thing just by talk. It doesn't work like that anymore. There was a time, there was a time that many of us, as Black Brothers and Sisters know, that we weren't even able to call ourselves Black people. We called ourselves negroes; we shunned the word "nigger"; and some of us called ourselves colored. Remember that? Remember those days? Without all the other revolutionary brothers and sisters in the past, even the NAACP, if it had not been for them, if it had not been for Denmark Vesey, if it had not been for DuBois, if it had not been for Marcus Garvey, if it had not been for Malcolm X, if it had not been for Martin Luther King, if it had not been for all the other revolutionary brothers, if it had not been for all the other nationalist organizations, the Black Panther Party would not even exist, because we are all together. We've come out of a history...

What happened was, historically, we started a spark of unity; we started on the basis of respecting ourselves

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*"While we are Black and beautiful,... All the Brothers and sisters that are hungry, the people living in the wretched conditions, their wretched conditions aren't so beautiful."*

# CLOSING ALL COMMITTEES



COMRADE RUCHELL MAGEE

Because we know that the power structure's agencies, the pigs themselves, will use any tactic within their grasp to maintain oppression of Black and other poor people; because they will, therefore, make any and every attempt to destroy any strike for freedom; because they will particularly attempt to divide our forces, in order to maintain their hold over us to crush our united effort to fight for freedom; because of all this, it should come as no surprise that there are some who will exploit, for personal gain, the righteous, revolutionary struggle of the People for total liberation. There are those, even in our ranks, who will give out false information about our struggle, to confuse us. There are those, even in our ranks, who will engage in money-making ventures, in the name of our comrades who have given outstanding service to the People.

Some people do these things with honest and sincere intentions, to get out information about our struggle. However, to avoid confusion on this issue, in the case of Brother Ruchell Magee, he has issued the statement below, for all the People to read:

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December 2, 1971

Publishing Material

Sub; "Close All Committees"

1./ Please Take Notice that, Ruchell MaGee, DEMAND "All" so call Ruchell DEFENSE Committees BE CLOSED immediately.

This means "All" California State And other states, COMMITTEES CLOSED.

2./ Requesting the PEOPLE of the nation "not" to Donate nor contribute Any Funds to Committees, groups, lawyers or organizations in Ruchell MAgee's Name.

3./ Any organization, group or committee using my name Funds Following this ANNOUNCEMENT is, operating a FRAUD game "SWINDLING" the People out of U.S. Monies, A Felony.

/S/ Ruchell Magee
Ruchell MAGEE

# DEFEND THE RIGHT TO SURVIVE

## CHAIRMAN BOBBY SEALE SPEAKS IN CHICAGO, ON DECEMBER 4TH, THE SECOND ANNIVERSARY OF THE ASSASSINATION OF FRED HAMPTON AND MARK CLARK

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and respecting our dignity as human beings. When we said we were Black and beautiful, all we meant was that we're human beings. We're not niggers; we're not colored; we're not negroes; we're human beings...Black people are saying I'm Black, I'm Black and proud. You just mean that you're basically a human being.

We started off this unity with those Brothers, Malcolm and Martin. We started off this unity by first getting a basic consciousness, that said we are human beings. We have a right to survive and live. That was the beginning of our unity. All well and good. All beautiful. Yes, we started. Even ten years ago, Huey and I used to be in a group, trying to get Black people to understand that we are human beings, Black and proud. We found out one thing, we can come around and we can say we're Black and proud, and they can put "Mod Squad" on T.V., with a brother and his beautiful natural, and he's the police: Mind yourself, and you can do all that. But the Party is trying to point out one basic thing: While we are Black and beautiful, a hungry child is not so beautiful when he's got rickets and a swollen stomach; a dead George Jackson is not so beautiful, if he's slaughtered by a racist pig; the agony of Sister Angela Davis, through being incarcerated and locked-up in isolation, isn't so beautiful. All the brothers and sisters that are hungry, the people living in the wretched conditions, their wretched conditions aren't so beautiful. All I'm saying, Brothers and Sisters, is that we have to move on up to a step higher.

We all know we're Black and beautiful. That was our first step in unity. Now we have to get down to survival. We have to get down to organization.

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# HALLELUJAH! THE PEOPLE'S REVOLUTIONARY GOSPEL

AS TOLD BY
FATHER EARL A. NEIL.



*Father Earl A. Neil, of Saint Augustine's Episcopal Church in Oakland, California, has become a well-known figure, over the past few years, particularly. Although he has been recently placed in a high-ranking position within the Episcopal Church, and has been a strong and righteous voice defending the rights of oppressed people, he has been called by the racist U.S. power structure everything but a child-of-God. The following, recent in-depth interview with Father Neil, reveals why this is so, for he has practiced what he preached:*

Q: Father Neil, could you tell us something about your background, where you're from, and how you came to be a minister?

FATHER NEIL: I was born and raised in St. Paul, Minnesota and I grew up there, went through the public schools there; graduated from Carleton College in Northfield, Minnesota, in 1957, and graduated from Seabury Western Theological Seminary in 1960. My first church was in Wichita, Kansas. My next church was in Chicago, and from Chicago I came out here (to California). I've been out here for four and a half years now.

Q: When did you become actively involved in the civil and human rights struggle, and would you describe that period?

FATHER NEIL: Actually, I first became involved in the human rights and civil rights struggle when I was 7 years old, when my mother and father got me out on a picket line, picketing the grade school. I was in the second grade at that time. And, as I look back on it now, I know now what was going down. There were rather deplorable conditions at that time; that was back in around 1942. And so I got involved actively in the struggle when I was 7 years old. They were picketing the school back then, even; and that's in St. Paul, Minnesota (of all places). Then, during the time I was in high school and in college, I was very much involved with the local NAACP. At that time that was the only civil rights organization in existence. My involvement continued through the time when I was in the Seminary. When I was in Wichita, Kansas, I worked with the NAACP there.

When I went to Chicago, that was back in 1964, I got involved in the civil rights movement in the South. During the summer of 1964 I worked with an organization called COFO (Council of Federated Organizations), which was an organization brought about by the combined efforts of SNCC, CORE and state civil rights groups in the State of Mississippi. They were combining their efforts in a voter registration drive in the South at that time. The place where they were having the most difficulty was in Southwest Mississippi, in a place called McComb, Mississippi, which is about 60 miles southwest of Jackson. That place is so bad that even James Eastland doesn't even bother to campaign there, because folks are just so out of sight and so blinded by their racism. In McComb, during the summer of 1964, there were at least 28 bombings and burnings of homes and of churches. It was considered the most dangerous area in the South, and, indeed, in the State of Mississippi at that time.

COFO sent out a call for people from around the country to come and help in voter registration efforts there. I was one of the persons who responded to that call, and went down there. It was a very educational experience for me, and somewhat of a turning point in my own life. For then I really saw, first hand, just what the conditions were in the South; and it was just like another country. It was the first time that I ever felt completely helpless, and didn't know where to turn. I mean that it really came down on me, the conditions were just that critical.

This was first brought home to me when the plane landed in Jackson and my travelling companion, another priest, and myself went to the motel where we were staying. The first thing we did was to call the FBI, to let them know we were there. And, the FBI made a very ominous statement to us, and pointed out to us that if anything happened to us, we understood, of course, that they could not step in, unless there was a violation of civil rights. In other words, if we got offed while we were down there, they could do nothing to prevent this. They could only step in after some action had happened. Then, after telling us, they said, "Now will you please give us the names of your next of kin". This was a very devastating thing to me, because I knew that if anything did happen there, you could not appeal to the city police, the county police, the state police or to the FBI, because for one thing they're all part and parcel of the same racist, oppressive operation in the United States. As I was saying, this was the first time I really felt helpless and powerless; and I was very, very frightened.

Well, if I was frightened, the people in McComb were ten times as frightened, because they had to live with this fear, with these conditions, all the bombings and burnings (which were particularly numerous during the summer) all through their lives there. This has been the situation, with the White Citizens Council and the Klan running through the Black communities, trying to destroy them.

While I was in Mississippi, on August 28, 1964, the Society Hill Baptist Church was bombed. At this church mass meetings had been held during the summer, trying to get people out to citizenship classes, and trying to get them out to register to vote. The church had been used for this purpose, and, as I mentioned, on August 28, 1964, the church was bombed, at about 11:30 that night; and about half an hour later, the home where this other priest and I were staying was bombed.

Q: Was it the home of a local resident?

FATHER NEIL: Yes it was. It was the home of Mrs. Alyene Quinn. Mrs. Quinn was one of the few Black people who did have the courage to come out, openly identify with the civil rights workers at that time. This is not to say that the other Blacks did not have that courage; but she was just one of the few Blacks who actually stepped out and was identified as one of the local leaders in Mississippi.

In the citizenship classes that we held, we schooled the citizens on how to take the voter registration tests and how to vote, and so forth. Another thing which stood out in my mind and made a great impression on me when I was in McComb is when we went around door-to-door in the Black community to canvass the people. Some of the people, as soon as they saw us, knew what we were there for, and they would not let us in. Some people would. There was one house we went to, there were about 5 Blacks sitting on the front porch. This other preacher and I went up to it, and we started talking with them, just exchanging courtesies with them, and what have you. As soon as we said we would like for you to come out to the citizenship classes, they all got up off the porch and went into the house. That was testimony to me. It showed me how paralyzed with fear the people were.

One final point about McComb, that has not been brought out, and it's true of the whole civil rights struggle, that in McComb the Black community there, because of the bombings and burnings that had gone on there, the Black community armed itself. They made that decision. They armed themselves to defend their community against these night riders. And the philosophy they operated on was: "You have to bring your life to take mine." And this is a thing that was not pointed out. This was a fact of the civil rights movement in 1964 that has not been brought out in literature or in writings about it. And it's significant, too, that in the very next year, in the spring of 1965, the Deacons for Defense and Justice came out. This was the first Black group in this century that stood up and came out publicly and stated that they would defend with weapons the lives of the community, and the property of Blacks and the community. And this is not an attitude or position that they came to overnight. This has been a history in the South; and I think that it's important to bring that out about the struggle.

Q: That even back in 1964 an entire community armed itself?

FATHER NEIL: Right, for self defense.

Q: Even though they used the tactic of non-violence, etc.?

FATHER NEIL: Correct, because they knew that the power structure would respond to the peaceful, non-violent picketing with violence. So the idea was, when you respond to them with violence, we're going to defend their lives.

Q: We could say, then, that Malcolm X did have quite a far-reaching effect, even though we hadn't heard about it or weren't aware of that effect, when he said defend yourself?

FATHER NEIL: This is true. Also, not only Malcolm's brilliant teaching and brilliant analysis of the scene in America, but also the life conditions of the people, even those Blacks who hadn't heard of Malcolm, the life conditions were enough to educate the people that this was the stance that they had to take.

Q: Would you describe your work with the Reverend Martin Luther King and the Southern Christian Leadership Conference (SCLC)?

FATHER NEIL: I first came into contact with Dr. Martin Luther King in the early spring of 1965, in the in-

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*"While I was in Mississippi, on August 28, 1964, the Society Hill Baptist Church was bombed."*

# HALLELUJAH! THE PEOPLE'S REVOLUTIONARY GOSPEL

## AS TOLD BY FATHER EARL A. NEIL.

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cidents leading up to the Selma to Montgomery march. In Selma, Alabama, SNCC (Student Non-Violent Coordinating Committee) in response to the shooting of Jimmy Lee Jackson, up in Monroe County, SNCC had talked with the local residents. They felt that in order to point out that Jimmy Lee Jackson had been killed because of his efforts to organize the Black community to voting, that there should be a march starting in Monroe County, where Jimmy was killed, going through Dallas County (where Selma is), on through Lowndes County, and on to the Montgomery County, where the state capital is, to dramatize the need for Blacks to register to vote, the need for a voting rights bill and the fact that Blacks like Jimmy Lee Jackson were being murdered because they were trying to exercise their rights. SNCC was joined by the SCLC in this effort. On March 9, 1965, was the first attempted march from Selma to Montgomery. Of course, we know the history of that atrocity that went down. People were beaten, tear-gassed, ridden down by mounted police, and so forth. Well, right after that, Dr. King issued a call for people from around the country to come and join in this march to Montgomery, and I went down there. I worked for the SCLC, and the responsibility that I had for them was that I was in charge of the orientation of all the people who came to Montgomery to march. The orientation consisted of, literally, how to survive while you were in the South; what things to do and what things not to do; and how to protect yourself; and so forth. It was during this time that I got to know Dr. King, through working with SCLC. Then, the next year, in 1966, Dr. King and SCLC went to Chicago to point up the housing and poverty conditions of Blacks in Chicago; and there I worked along with Dr. King and SCLC also.



*"....The home where this other priest and I were staying was bombed...It was the home of Mrs. Alyene Quinn...one of the few Black people who openly identified with the civil rights workers at that time."*

Q: Were you in Cicero, Illinois, when they were marching for open housing conditions?

FATHER NEIL: Right. There were different areas in Chicago where we were marching for open housing. Some were Marquette Park, Gage Park, South Deering (these are some of the notable places, where the most dramatic, most violent responses of the whites in Chicago took place). It was toward the end of the summer of 1966 that an open housing march was attempted in Cicero. However, a march did not take place, because there was such a violent response on the part of the people in Cicero.

Q: You have been described as the "Panther Cleric" and "Huey P. Newton's Spiritual Advisor". When and how did you become involved and associated with the Black Panther Party?

FATHER NEIL: As I mentioned earlier I came out here in July 1967, and back in Chicago I had heard about the Black Panther Party. When I got out here, I heard about it, of course. This is where it was organized. I spent the last 6 months of 1967 feeling my way around the scene here. Then, around February, 1968, I began visiting Huey at the Alameda County Jail. He was there having been arrested for the alleged shooting of some police officer in West Oakland (I can't recall his name. It's not important.) At any rate, I was visiting Huey in Alameda County Jail. Shortly after this, toward the end of 1968, when Bobby and David and several others were busted on this alleged illegal weapons charge, conspiracy to do something, after one of the hearings that Bobby had to go to up in Berkeley, I let David know that if

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# HALLELUJAH! THE PEOPLE'S REVOLUTIONARY GOSPEL

## AS TOLD BY FATHER EARL A. NEIL.

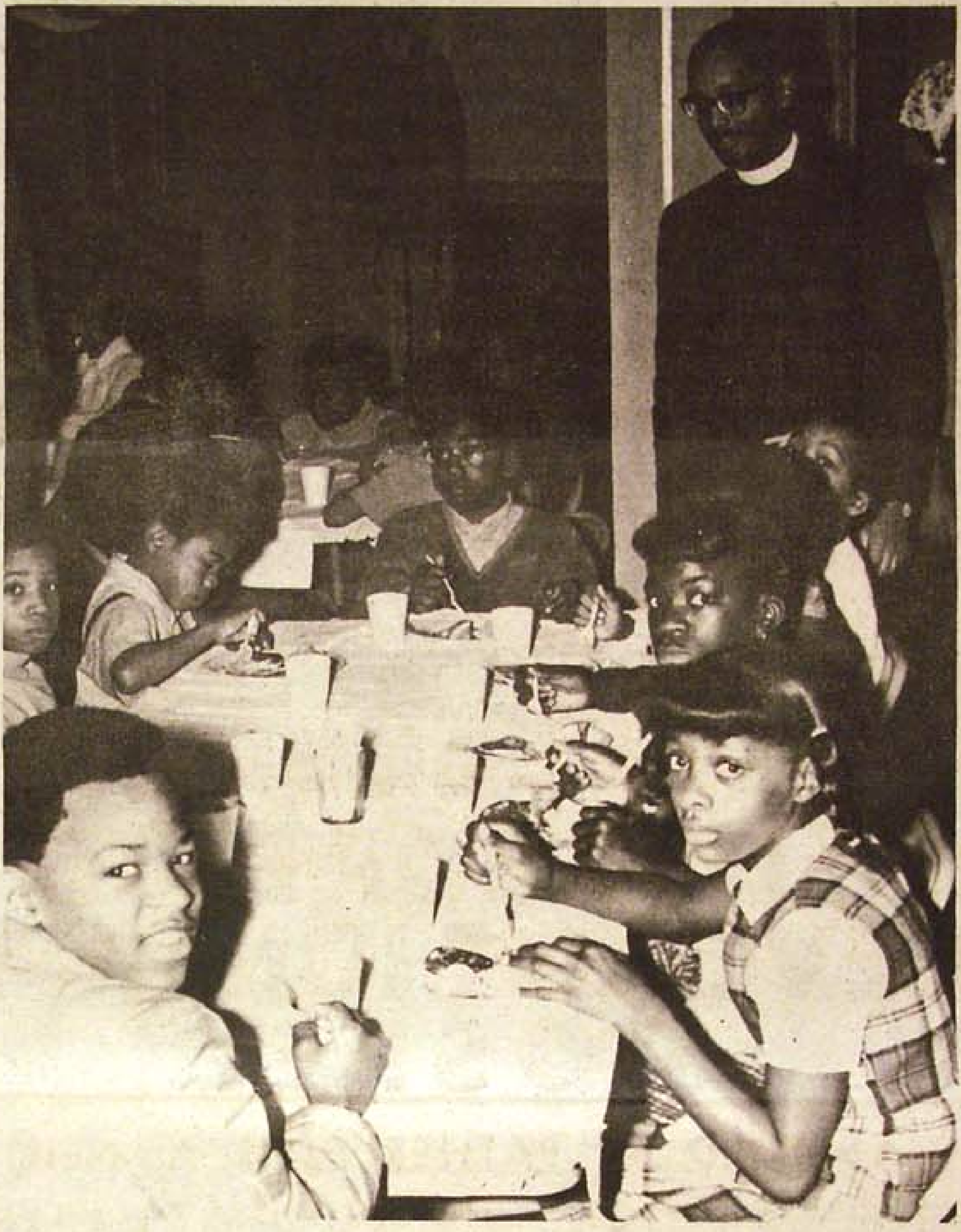
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the Party ever wanted a place to meet, to feel free to meet at St. Augustine's Church. That was on a Tuesday. The very next night they had a meeting down at the church. From that point on, that's where my actual association began, and, as far as I'm concerned, has beautifully developed, because I'm very flattered to be allowed to continue the relationship with the Party. I'm glad the Party has allowed me to do this.

Q: Could you tell us why you have continued to work so closely with the Party?

FATHER NEIL: Well, number one, I relate very much with the 10-point program. As I read the scene with Black people across the country, I believe that the Black Panther Party has the most incisive analysis and response to the scene in America.

As I suggested earlier, the mood of Blacks around the country was changing (in 1968), the response of Blacks to the racism and oppression of this country. We saw that the powers-that-be did not respond to non-violence, so Blacks were forced to take another stance. The Deacons for Defense and Justice during that time also survived. Of course, we had the street rebellions of Watts, and so forth, and Blacks were standing up and trying to find a way to respond to the oppression that they felt and lived with day by day. The Party, very simply, as I understood the Party, was saying we want to put these programs into operation; and it's been the case, historically, whenever these programs have been put into operation, the military has been sent in to stop them. The Party is saying that whenever the military is sent in, Black people will defend themselves, as we have, because we can have no defense from any other place...And, I felt that the Party was in the vanguard of this response.



*"....I believe in the way the Party has moved, and, through my observation and my own experience." (At the Black Panther Party's first Free Breakfast Program, at St. Augustine's, in 1968.)*

I knew that the Party would be getting a lot of misunderstanding, a lot of flak, which it still continues to do. However, I believe in the way the Party has moved, and, through my own observation and my own experience. Plus, I love the brothers and sisters in the Party. There are a lot of beautiful brothers and sisters in it.

Q: With what other organizations are you presently involved, and what is your work with them?

FATHER NEIL: I am a member of the Alamo Black Clergy, which is an interdenominational group of Black clergy in the Bay Area (Northern California). One of the things that we try to do is we try to show the role that organized religion has, as far as the Black Liberation Movement is concerned.

I'm presently the Chairman of the Bay Area Union of Black Episcopalians. This might be referred to as a Black Caucus within the Episcopal church here in California. What we're doing is we've organized Black Episcopalians to lift up and try and change the racism that the Episcopal Church perpetuates in many areas: Be it in employment; be it in curriculum; be it in business investments; and so forth.

I'm also Chairman of the Bay Area Ad Hoc Committee on Grand Jury reform. And, I'm just a member of the community, in general; whatever groups want, if I can be of assistance to any kind of groups that function in the community.

Q: At one time you were a member of the Alameda County Grand Jury. From your direct experience, could you give us your opinion of the workings of the Grand Jury and why so few Black and other poor people are selected for Grand Jury duty?

FATHER NEIL: I was on the Alameda County Grand Jury in 1970. And one reason why there are so few Blacks, poor and young people on the Grand jury is because of the way the grand jury is selected. Briefly I'll describe

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# HALLELUJAH! THE PEOPLE'S REVOLUTIONARY GOSPEL

## AS TOLD BY FATHER EARL A. NEIL.



*Preaching on the revolutionary practice of Comrade George Jackson, at the Memorial Service for the Field Marshal.*

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that. Each of the superior court judges (there are 25 in number) nominates 2 people, known to them, to be on the grand jury. This means they may just nominate two of their friends. They might be members of their local John Birch Society, their local Minutemen society, their local Kiwanas, local Lions, local Rotary clubs, what have you, and this is 50 names. From these 50 names, 30 names are drawn (allegedly at random) to be a grand jury candidate. Then, a second drawing is held, again allegedly at random, from which 19 names are drawn to complete the grand jury. The remaining 11 names are substitute grand jurors. In case the 19 drawn cannot continue to function, they would be replaced from the 11.

It's interesting that in the 1970 drawing on the panel of 30, there were 6 blacks; 5 of us were drawn. Blacks have never enjoyed those odds before. Five out of 6 were drawn on the 1970 grand jury. Another interesting thing is that during the year, one of the Blacks and one white had to leave the grand jury, because they had moved out of town. They went back to the remaining panel of jurors, and they drew one white name and the remaining Black. Those odds were quite remarkable. That's why I say the drawings are allegedly at random. This year, I believe, there were one Black, one Chicano and two or three orientals. So, 1970, in my opinion, appeared to be the year for the Blacks. But anyway, the reason that so few young, Black and poor people are on is because the judges do not nominate people from these constituencies. They say that they don't know any, which may or may not be the case. This is why it is so important that community groups of these constituencies (of the Blacks, young, poor and other ethnic minorities) submit names, to the superior court judges, of people who would be willing to serve on the grand jury, since they say they do not know of anybody like this. It is perfectly legal and perfectly all right to do it this way, for groups to submit names to the judges, so that their names may be placed in the hat.

One other reason that there are few ethnic minorities on the grand jury is that the time involved is tremendous. It takes about 3 days a week, and the pay is only $5 a day and most working people do not have the time; nor do they have the kinds of jobs that would allow them to take 2 - 3 days off during the week; nor is the pay that they get from serving on the grand jury commensurate with their salaries.

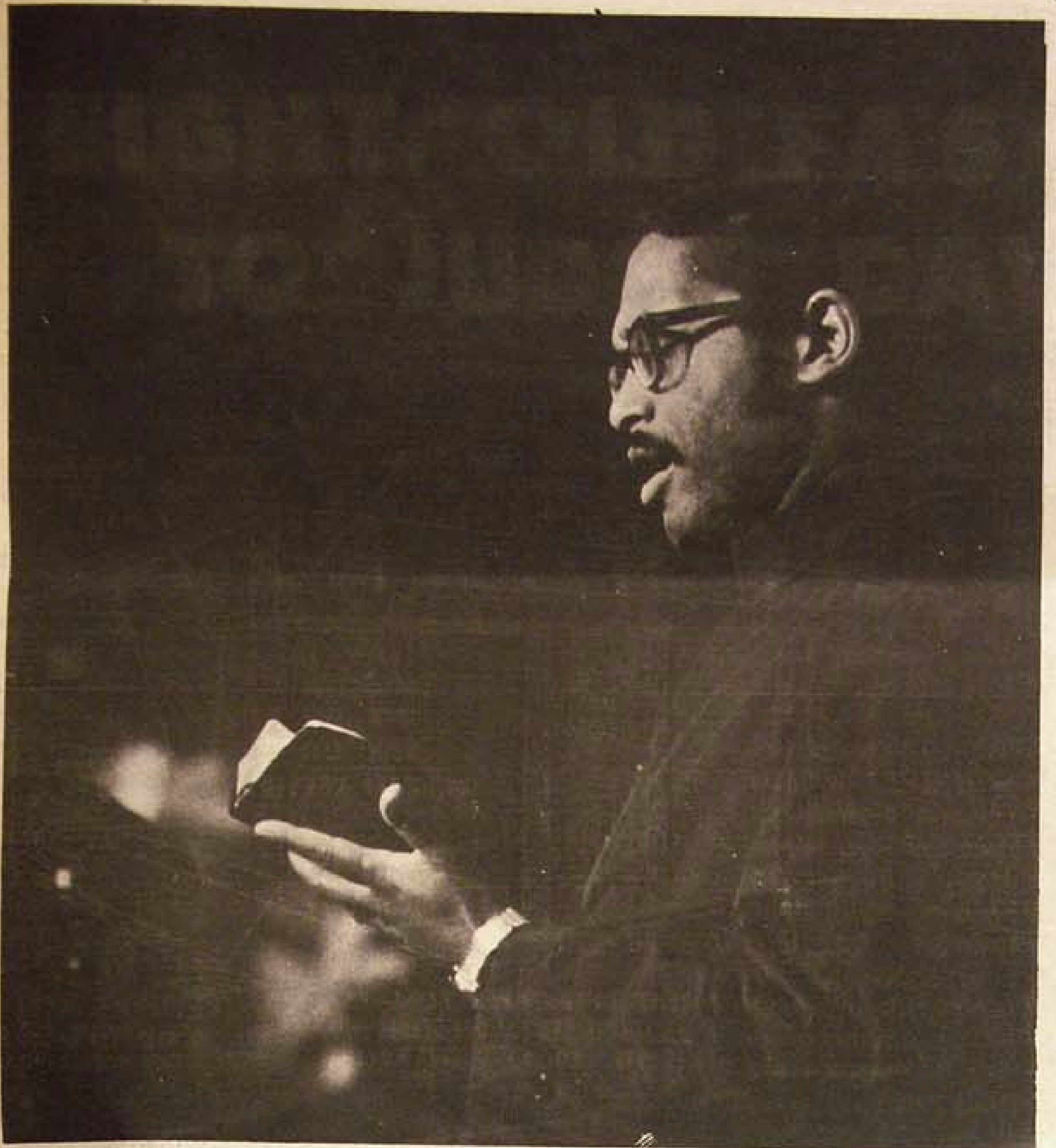
However, there is no reason why people on welfare should not be allowed to serve on the grand jury. They have both the time, and, if they're getting their welfare allotment, they don't have any worry about finances. The names of people on welfare very definitely should be submitted and that would take in a lot of folks, a lot of young people, a lot of ethnic minorities and a lot of poor people. So, the grand jurors would be chosen from that constituency, of those who have to receive public assistance. An argument leveled against this is that these people do not have enough expertise in business matters. Well this is a big hoax in my opinion, because anybody who has to receive public assistance knows that welfare department inside and out. Also, knowledge of business or expertise is not a prerequisite for a grand juror, because of the other folk who served on the grand jury. They didn't know their left foot from their right hand. They did not have that expertise at all. The only qualifications, as I see it, for a grand juror is that you have some kind of sensitivity to human needs, and just be a human being...

Q: You have recently been elected to a position on the Standing Committee of the Episcopal Diocese of California. Could you explain more about this and what it means to you and to the community, and would this position take you away from the work that you have been doing with community groups?

FATHER NEIL: I'll answer your last question first. No. It will not take me away, and I would not accept the position if it did; but, no, it would not. I might also say that it does not mean that I will have to leave St. Augustine's and move over to San Francisco or anything like that. I'm serving on the committee with no salary. I don't give up St. Augustine's or anything like that. It will not take me away from what I have been doing.

The Standing Committee is a committee of the diocese, something like the Central Committee of the Black Panther Party, in that it is the body that functions and makes important decisions involving the affairs of the diocese of California. Some of its functions are these: If the Bishop of the diocese, who is the head of the diocese, cannot function, he may be ill, he may retire, he may die, if the diocese is without a Bishop for any reason, then the Standing Committee is the committee that makes the decisions that he would in the diocese. That's one of its functions, one of its roles. Another function is that before a congregation or a church can venture into any huge financial obligation or contract, it must get the approval from the Standing Committee. Before a man can be ordained a priest in the church, he must

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*The U.S. Power Structure calls him everything but a child-of-God.*

# HALLELUJAH! THE PEOPLE'S REVOLUTIONARY GOSPEL

## AS TOLD BY

## FATHER EARL A. NEIL

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come before the Standing Committee and be approved by them. Then, there are other administrative matters that the Standing Committee deals with. If some kind of difficulty takes place between a clergyman and his congregation, the Standing Committee will arbitrate that; some difficulty between the priest and the bishop, the Standing Committee will arbitrate that. There are other important decision-making policies the Standing Committee executes.

This is the first time, to my knowledge, in the history of the diocese of California that Blacks have been on such a committee. It's important in the sense that Blacks are finally in decision-making positions at that level. I'm just one of eight people on the Committee. There are some whites on the committee that are very sensitive and very human and very fine, Christian people. At any rate, it's the first time in history that Blacks have been in this type of decision-making process. Around the country, the different dio-[illegible] around the country, each diocese [illegible]nding committee. Often times [illegible] not at this decision-making [illegible]s one of the things that our union raises, that although Blacks pay their assessments, our financial obligations to the diocese and so forth, we have no share in the decision-making process. So, this is a step, at least.

Now how this position can be used to benefit the community. I'll just have to rely upon the holy spirit of God to give me that direction; and if He can use me in this capacity, then, believe me, I will open myself up to it.

Q: Since you have known Huey P. Newton for some time now, this leads to asking your opinion of his last trial, in which another jury was unable to reach a decision?

FATHER NEIL: My opinion of the whole trial was that it was another step in the state's attack to deplete the financial and the emotional resources, and psychological resources, of the Party and the community. I do not view this past jury's indecision as a victory at all. The very fact that Huey had to go through a third trial was unnecessary, in my opinion. The second trial was necessary in the sense that the previous decision was reversed, but even that one (the second trial) wouldn't have had to have happened, if the judge, from the get-go, had done the correct thing.

Even if the verdict had come down 11 - 1, I would not think that this was a victory, because of the very fact that he had to go through that. And I think it was a waste of time, a waste of the taxpayer's money. I think that this should really be brought out. It was a waste of the taxpayer's money and all that money could be used for many other things. It could be used to improve conditions in the schools; for rehabilitation of men on probation or on parole; it could be used to improve conditions at Santa Rita or juvenile hall. There're many things that this taxpayer's money could be used for, rather than to financially support the personal vendetta of Lowell Jensen, et. al, on Huey P. Newton and the Black Panther Party. I view the inability to reach a verdict not as a victory at all, but as a defeat for justice in this country, in this county and the world, by the very fact that he had to go through it. No matter what decision they came out with, even if it was acquittal, the very fact that he had to go through this much stuff in order to establish his innocence is still an indictment on the criminal justice in this country.

Thank you very much Father Neil.

ALL POWER TO THE PEOPLE






*"We're going to walk for survival. We're going to talk for survival. We're going to organize for survival."*

# DEFEND THE RIGHT TO SURVIVE

## CHAIRMAN BOBBY SEALE SPEAKS IN CHICAGO ON DECEMBER 4TH, THE SECOND ANNIVERSARY OF THE ASSASSINATION OF FRED HAMPTON AND MARK CLARK

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We have to get down to implementation of the organization in the community, implementation of the survival in the community. We have a right to survive, and we have to understand how we survive. Let's not even talk about the gun. Don't talk about your gun to me so abstractly. I'm saying that the gun is only used in a particular situation at a particular time. Let me tell you something, Brothers and Sisters. Let me tell you something. I'm saying, we're saying and you're saying that we need some preventative medical care and attention throughout our community. So, I cannot take a .357 magnum and nail the guns into the walls of the examining room of the medical clinic, can I? I have to have a hammer, right? All we're saying is that we've got the right to have the guns to defend our right to pick up that hammer to nail up that wall to get that medical attention. (Applause)



*"We're talking about putting that chicken in every pot; and if necessary, we'll have a free pot program to cook the chickens."*

We say we want free medical care and attention, and we say we want to put up medical clinics; but, not only medical clinics, we want to put the mobile units down in the community; leaflet 10 square blocks and let all the people know that the mobile unit is going to be there for the next few days; knock on the doors of my mother, my sister, my brother, and say come on down, I don't care if you just have a little cut in the hand, you know, it might get infected, and it might have to get amputated. Let's straighten it out. Take a physical. You need some vitamins, aspirins for a cold, anything you need, some surgery, we've got some doctors here; mobile units every 10 square blocks, until we make sure everybody in the Black community has got preventative medical care and attention.

It's a little different from the police and the power structure. They're talking about how we need more hospitals. They're talking about how we need more hospitals and talking some jive about some budget for this and some budget for that, to get more hospitals. We're talking about the preventative medical care and attention, PREVENTATIVE, to keep you out of the hospital. That's the point. (Applause)

Our politics is different, the politics that is related to our survival, the politics that is related to our desires and needs. All we're saying is that we started eliminating the disease of Black people, Sickle Cell Anemia. It stands as one of the Survival Programs, with free testing going on; and, we're beginning to implement, with one of the oldest Black doctors in this country, Dr. Roland Scott, a Sickle Cell Anemia Research Foundation... You know what the power structure did, they began eliminating tuberculosis, cancer and anything related to white people. When it came down to Sickle Cell Anemia, they weren't interested. But we're interested, aren't we? We talking about survival, aren't we? We're going to implement testing and researching sickle cell anemia, the very foundation, the very building, to begin to eliminate this disease. We're going to implement the free medical clinics throughout the community. We're going to implement the free clothing factory: we've already set up in Chicago, and are getting ready to set up one in every chapter and branch. I'm talking about some NEW clothes; I'm not talking about hand-me-downs. (Applause) I'm talking about some boots. I'm talking about some jackets. I'm talking about some dresses and some clothes. I'm talking about no more of that hand-me-down stuff. I'm talking about a building, an institution that produces FREE clothes, FREE shoes, FREE food, FREE everything that we can institute and institutionalize in this community, our community, that we control and we run.

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# DEFEND THE RIGHT TO SURVIVE

## CHAIRMAN BOBBY SEALE SPEAKS IN CHICAGO ON DECEMBER 4TH, THE SECOND ANNIVERSARY OF THE ASSASSINATION OF FRED HAMPTON AND MARK CLARK

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We're saying, Power Structure, you start jiving and send the police down here, talking about attacking and arresting our programs; arresting the food; talking about arresting our new clothes; talking about arresting our medical clinic; you've been trying to arrest our offices of the Black Panther Party for the last five years, and that's all we were trying to do was set all this up; you're going to try to arrest all this, well, Man, I'm just sorry, we're going to have to defend our survival programs to the gills, even if we have to pick up guns. (Applause) Then, we will have become unified around the programs that SERVE us.

That's why today we brought the thousands of bags of groceries. I mean, there are some sisters and brothers in this audience that can remember, back in the 30's, when some lying politician promised a "chicken in every pot". We're not just talking. We're talking about putting that chicken in every pot; and if necessary, we'll have a free pot program to cook the chickens. (Applause) If a racist policeman and the power structure want to arrest our pots, then we've got a right to defend our right to cook that chicken and eat it. (Applause)

If revolutionaries or so-called revolutionaries are talking about anything else, I don't know what they are talking about. I mean, they used to recite poems: "I'm Black and I'm beautiful, and I'm Black and I'm proud. Oh, the days and nights of being Black and oppressed." The poor people are saying: well, that's not feeding me; I like the poem, Brother, and I understand the oppression, because I experienced it. But, where are the clothes? Where are our new institutions? Where is the new people's power in the Black community, where we control the institutions? This is what we're talking about. If we have to defend something with guns, and I say we have a right to defend the right to live, we have a right to survive, and if you don't have a right to survive, if you don't understand that right to survive, then we're already dead.



*"I want that sister to say, 'Lord, them police is chasing that boy there. Come on in here and hide in here, boy!'*

We're being killed off daily. They're talking about killing Black Panther Party members. What about all the Black people killed before us and still being killed? We're no different from you; we're the same. (Applause) We've come out into the community with the people, one-in-one with the people, the same. I've seen my mama scrub the kitchens of "Miss Ann" for years, and I'm tired of it. She doesn't do it



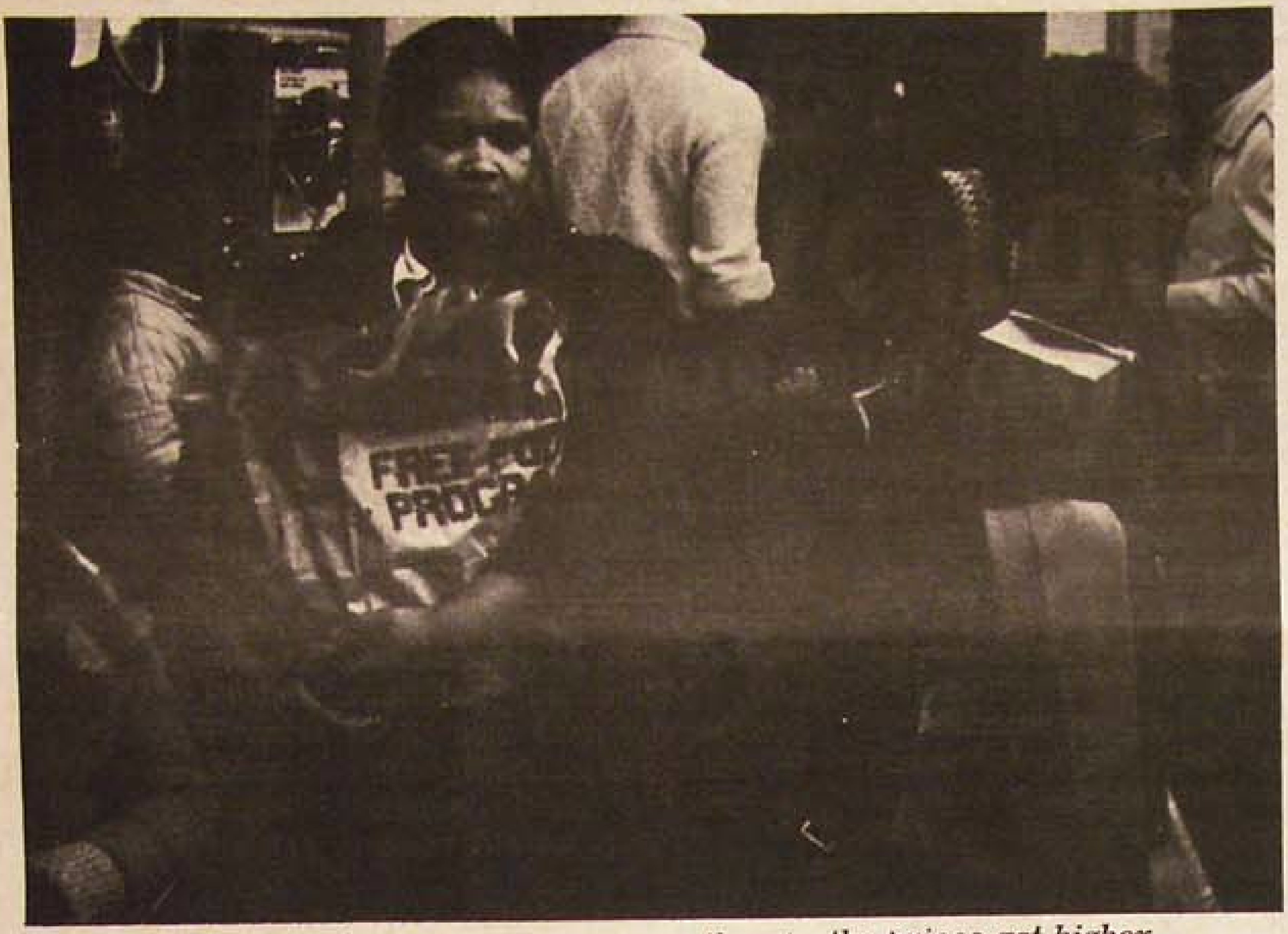

*"You come down here shooting at this food... pig power structure, we're not backing up."*

any more; she had to have an operation. She did it for 30 years. She did it 30 years, and raised us. Sure, I've got some trades; sure, I can go over there to the Gemini Missile Plant and work on the latest parts for building rockets going to the moon. I can do all of that...I'm a machinist, and an air-craft sheet metal mechanic, that can work on the best of their jet aircraft. I'm not going to let my skill go over there, for them to take away from me, to make some bombs to go bomb some people across the water, for the same people that're bombing the people across the water are killing and murdering us, and starving us and oppressing us right here in this country.(Applause)

At the same time, in this country, you have what you'd call the employed person, the unemployed person, and, many of us down here on the bottom of the economic ladder are called the unemployable, you dig. They used to talk about employed and unemployed. Well, we are re-categorizing the whole situation. We are in the position of being the unemployable. They've got so much automation, and so much technology, and so much wealth in this country, in the hands of racist, capitalist exploiters, putting us out of jobs as fast as they can produce; the more and more objects they produce, the more they produce, seems as though the prices get higher. The Servant, Brother Huey P. Newton, went all the way to China, and do you know what he found out? The more the Chinese people produce over there, the prices get cheaper. I said wait a minute, man. I remember my mama talking about when bread was 5¢ a loaf. Now they've got all kinds of automated operations to produce bread and all otherkinds of goods, in such fast, speeded-up operations. Something's wrong. Bread is awfully high. That becomes a part of why we're unemployed. However, not only are you unemployed, you become unemployable, because the automation, because the technology is still in the hands of the oppressor. So all we're saying, lumpen brothers (lumpen means unemployable) is that we have to begin to institutionalize factories in our community, that we control, to produce the goods we need to survive. That's where we're coming from.

We're saying, to the power structure, if you come down here shooting at these sewing machines, you come down here shooting at this free medicine, you come down here shooting at this food - I'm talking about bringing into this town, and every other town and Black community, big diesel truck loads of food, shoes, what have you - you come down here shooting at it, pig power structure, we're not backing up. You know what I'm talking about. Remember the last time, when you jumped on that Black mother in Watts, in 1965, and your whole town got torn down? (Applause) So, if we have 5,000 bags of groceries, and you jump on 5,000 bags of groceries, well that's just like jumping on 5,000 Black, hungry people, who are mad, tired, sick and tired of being sick and tired. (Applause) Young brothers and young sisters, you've got the energy; the brothers in the colleges who are working hard to put these programs together, you've got the fervor, you've got the ability to have the insight.

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*"The more they produce, seems as though the prices get higher.... we're talking about some real freedom. We're talking about some free food; some free good clothes.."*

# DEFEND THE RIGHT TO SURVIVE

## CHAIRMAN BOBBY SEALE SPEAKS IN CHICAGO ON DECEMBER 4TH, THE SECOND ANNIVERSARY OF THE ASSASSINATION OF FRED HAMPTON AND MARK CLARK

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Let me tell you something. You start bringing these groceries home, you start bringing that free clothing and those free shoes home. It will be just like way back in 1965, when a little boy would come running home and arrive with a big box of stuff, and the mama would say, "Boy, you are going to get hurt; but give me that food here. Come on over here; you're going to get hurt, you better stay off of those streets." Well, this time it's just a little more organized, on a higher level...You say: Mama, daddy, I'm working down here at the Free Clothing Factory; I donate 5, 10, 11 hours a week, that's all. I'm still getting my education, but we're producing in the thousands; we're getting a hold on the technology. I mean, it can be done, even through the few books Huey and I have published, with the little money that comes in from them. The next thing we're getting ready to implement is that we're getting a big mill machine, a big mill machine that makes sheets, spreads, pillow cases, blankets, towels, and everything. I'm talking about that modern, beautiful stuff you like. That's where we're coming from; we aren't talking about that junk. We aren't talking about that second hand stuff...

If somebody comes around here talking to you, you, young people, or the old people, about somebody has attacked our factory, attacked our medical clinics or something, Mama isn't going to be able to hold the young people. They're going to be down there. They're going to say, look, get on back. And, the so-called responsible leaders, you're going to have to get out in the middle of it too, right with the people. You'd better get a megaphone, or a microphone, or something, and get out into the middle of the street. And, as the police are coming down the street, you say, you'd better get away from here, from my free medical clinic; you'd better get away from here, from my free shoe program; you'd better get away from here, from my free clothing program; you'd better get away from here, from my free breakfast program; you'd better get away from here, from my Intercommunal Youth Institute; you'd better get away from here, from our free prison bussing program (bussing families to the prisons to visit those who are incarcerated); you'd better get away from all our free programs, because the people are going to defend, in a righteous people's, community, revolutionary style...We're defending something that is our right to have; we're defending something, because we are human beings, because we've got a right to survive. Nobody is going to jive us on that.

We're not defrauding anybody. Our nails in the walls of the examining rooms of our clinics are real; the medicine, and even doctors who are helping us out, are real; the clothing, and food in our stomachs, is real. In the future, we even have in mind a free and a co-operative housing program, in about 3 or 4 or 5 years from now, to start implementing. We want free housing. We want everything. We're saying that, in fact, when you start talking about "freedom must ring out in the land", and, "people must understand that we want freedom" (You've heard it a lot of times), we're talking about some real freedom. We're talking about some free food; some free, good new clothes; some free goods; some free basic institutions that we control in our community. That is real freedom. We've begun to implement freedom for what it really is.

We can talk in the abstract all the time; but, we don't want to talk in the abstract, when we want to relate to reality. Brothers and sisters, people, and human beings alike, let's run it down this way. Let's say it and understand it this way, that...we have to educate the people about the programs, so they can support them and unify around them; that when we have these basic survival programs in the community, we have to understand that when we're educating, and walking and talking about survival, that we also have to defend our right to have it. So, if the racist power structure comes down here, and he sees us implementing all these programs (let me tell you, we've got 15 programs now; we might have 20 at the end of the year; we might have 30 the next year), sooner or later they're going to try to stop it. It will be just like they've been trying to stop us in the past. We're saying this, that we've got a free breakfast program, we've got a free clothing program, we've got a free shoe program, we've got a free intercommunal youth institute, we've got the free food program, we've got the free plumbing and maintenance service, etc. All we're saying is that if the pig power structure comes down there attacking our programs, then what we're going to have to do is also implement one more free program. We might have to implement a free gun program, so we can shoot to survive! (Applause)

We're going to walk for survival. We're going to talk for survival. We're going to organize for survival. If necessary, in the future, you might, some of the older mothers and older people might register for survival. We're going to have to educate for survival. We're going to have to live for survival. We've got to implement for survival, and, as I said, we will, in fact, implement, where it's necessary, a free gun program, so we can shoot for survival! (Applause)

ALL POWER TO THE PEOPLE!

CUT HERE



# PEOPLE'S PETITION

## FOR IMMEDIATE PAROLE OF BROTHER DAVID HILLIARD FROM THE CALIFORNIA PRISON SYSTEM OR AN APPEAL BAIL BOND WITH A RETRIAL JURY OF HIS PEER-GROUP.

*WE THE PEOPLE, RESIDENTS OF THE WORLD COMMUNITY, IN THE SPIRIT OF REVOLUTIONARY INTERCOMMUNALISM, DO HEREBY REDRESS OUR GRIEVANCE AND PETITION THE COURTS OF AMERICA AND THE CALIFORNIA STATE GOVERNMENT AND PAROLE BOARD: THAT DAVID HILLIARD BE RELEASED FROM HIS PRISON INCARCERATION IN THE CALIFORNIA PENAL SYSTEM TO THE PEOPLE OF OUR COMMUNITIES ON PAROLE OR AN APPEAL BAIL BOND.*

*BROTHER DAVID HILLIARD, POLITICAL PRISONER AND CHIEF OF STAFF OF THE BLACK PANTHER PARTY, WAS IN FACT WRONGFULLY CONVICTED ON FALSE CHARGES BY A PREDOMINATELY WHITE RACIST JURY, AS ALL MEMBERS OF THE OAKLAND BLACK COMMUNITY WERE SYSTEMATICALLY ELIMINATED FROM THE JURY SELECTION PROCESS IN HIS TRIAL.*

*IN LIGHT OF THESE FACTS, WE THE UNDERSIGNED, THEREFORE PETITION THAT DAVID HILLIARD BE GRANTED HIS HUMAN AND CONSTITUTIONAL RIGHTS, THAT IS, PAROLE FROM PRISON OR AN APPEAL BAIL BOND BY THE AMERICAN COURTS PENDING APPEAL OF HIS CASE BEFORE HIGHER COURTS, AND THAT HIS RETRIAL JURY BE OF HIS PEERS, A TRUE REPRESENTATION OF A CROSS SECTION OF THE COMMUNITY.*

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RETURN ALL PETITIONS TO BLACK PANTHER PARTY CENTRAL HEADQUARTERS
1048 PERALTA STREET OAKLAND, CALIFORNIA 94706

THE PEOPLE'S REVOLUTIONARY GOSPEL SAYS THAT WE MUST DEFEND THE RIGHT TO SURVIVE.

